THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things. Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the Lord have created it" (ISA. 45: 7, 8).

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THE TRUE MEANING OF EDUCATION.

IN this paper I shall first group under four main classes or divisions the ideas and views of great educators as to the meaning or end of education, pointing out in each its advantages and its weakness. The four classes are: Individualism, Socialism, Scientific, and Spiritual.

The first: Individualism, as the end of education, is supported by Froëbel when he says, "Education is the conscious evolving, or progressive and harmonious actualization of all of man's faculties and powers."

Bagley says, "Education is that process by means of which the individual acquires knowledge that will function in rendering his life more efficient."

Plato says, "Education is that process that gives to the body and the soul all the beauty and all the perfection it is capable of."

Dr. Smiles says, "National progress is the sum of individual industry, energy and uprightness."

Individualistic perfection means the bringing out or educing in every individual those particular characteristics which go to make up his personality, and thereby make him more efficient in the performance of his life's work. Its end is the perfection of human life, that each man is a law unto himself. Therefore, there would be no need for laws in the government of perfected man. This idea of an education for the individual, without respect to society and the laws governing it, is narrow, in a certain measure. However, it has in its ultimate end a social factor, in that perfect individuals are social, though I fear that this form of education

would finally lead to anarchy defined in its highest sense. An example of this education is found in the huge "trusts and combinations," who, in spite of existing regulations, are a law unto themselves, and as such are a menace to society, and to the race of man, living, as it does, in a close relationship. It is a well established law that man's progress depends upon his ability to profit by his own experience and by the experiences of his predecessors; also through the function of language. For this reason he cannot be an isolated individual; but is a social factor, and his education should be of such a nature as will prepare him to be efficient in the performance of his work in his social relationship.

J. H. Langford says, "Education is the preparing of man for all the relations of life and the fulfillment of all the duties he owes to society."

T. Wyse says, "Perfection, through the performance of duty, is the end of education." Another educator writes, "He is most capable of being most highly educated exactly in the direction in which he is most susceptible to influences from others."

Judging from past experiences and present conditions, we may assert with a good degree of confidence that individual development without a just regard to the social factor is impossible, for the social life of man is a force in his development. Man is born dependable and helpless. He requires the association of others of his race. He must be cared for, clothed and fed; he must be instructed, and he must learn through his own experience and the experience of others the useful knowledge which will serve in making adjustments suitable to the environment that surrounds him, and in the preservation of his life. Shut off from the associations of others of his race, man would become an inferior organism. Individual education should be only a means to the end. The individual can only become perfect when he is of social value to himself and to the community in which he is placed. When man becomes socially perfected, he also is perfected as an individual.

After many years of study and observation, prominent educators have discovered two important characteristics which are manifest in every human being. These fundamental elements in man are, first, his instinctive desire for self-preservation; and second, his instinctive desire for the preservation of his race. For this reason we must include in our scheme of education the practical or scientific side of man's development, that through the knowledge gained he may better adjust himself in the earning of a livelihood, by means of which he may live and perpetuate his kind.

Spencer says, "Education is the answering of life's questions: how to live, how to manage one's affairs, how to have enjoyment, and how best to behave as a citizen. That the education which best discharges its function in assisting man to live completely is the true meaning of education."

The *Eclective Review* adds, "The true idea of education is to

make man the best, the wisest, the most comprehensive and communicative that he is capable of becoming."

Dr. W. E. Channing writes, "The end of education is to call forth powers of every kind, powers of thought, powers of affection, of will, and of outward action; powers to observe, to reason, to judge, to construe; powers to govern ourselves and influence others; and powers to gain and spread happiness."

It is a fact not to be denied that the desire for self-preservation and race preservation are worthy in and of themselves, and as Spencer says, "It is these desires, coupled with those of culture, morality and happiness that have led to the discovery of the natural laws that control the universe. That a complete mastery of these laws will in the end be the means by which man may become perfected."

The discovery of natural law and its generalization into departments, is science—and Spencer maintains that the education which will meet all requirements must be practical or scientific. True, we must admit that science has done much and has accomplished wonders in the progress of human advancement. In fact, it has done much in revolutionizing the civilization of the present day. But shall we say that the scientific education is in itself sufficient to man's complete perfection? Shall we say that the education which prepares immediately for this life is the only one worthy of consideration, just because it is practical? Surely, life is more than food, and the body more than raiment. What are these necessities, and even luxuries of material life, if life itself is narrow, with no outlook upon the great drama of existence? Rather, let us give to man first large, comprehensive views of life, and with the inspiration that comes from them, the material comforts will be provided for. In this day of commercialism, the practical or scientific education, that which prepares for immediate living, is the cry of the masses. But is a scientific education the essential one? Will it supply all the demands of this life? The rise and fall of nations, and history tells us that when all is subjected to the mad race for commercialism and the acquirement of material luxuries, the national stability is of short duration.

Let us carefully consider the practical or scientific side of education, its hopes and ambitions—and straightway we are amazed that man should make such sacrifices and put forth so much effort for the mere joy of living. At the same time we are convinced that underlying this motive there is a something which is ever striving, ever reaching out, a something which some have interpreted to be a desire to live fully and completely this life. To me that inner striving is the spirit or soul of man seeking expression, with a desire to unfold and interpret the mysteries of life and its true significance. As every one must concede, the spiritual side of man's nature, that inner striving, must also have due consideration. Eminent educators have agreed alike that it is in the inner

or spiritual life of man that the true elements of progress are found.

Lamie writes: "The civilization and education of all nations depends, or is determined by, its moral and spiritual leaders."

Butler says, "If it is true that spirit and reason rule the universe, then the highest and most enduring knowledge is of the things of the spirit. That subtle sense of the beautiful and sublime which accompanies spiritual insight and is a part of it—this is the highest achievement of which humanity is capable."

A. R. Craig says, "A rightly directed system of education is the carrying into effect the very laws which the Creator has established for the moral renovation and perfection of the race of man."

Humbolt says, "But whosoever can appreciate the power of spiritual development, whether he be a mere believer, or an independent thinker, will confess that some day it is destined to become the inner, organizing power of the individual, of the state, and of the nation; and that it will reveal itself to the world in the depths of its ideas and ideals."

And Dr. Dale adds, "When the whole earth, emancipated from the usurped supremacy of the powers of darkness, shall have regained the image of God's moral perfections, the earth shall yield her increase, man's lordship over the material universe shall be given him, a nobler literature, a diviner art, a loftier and a more perfect form of life, as well as a truer worship of God and a more faithful obedience to His laws, shall crown and bless the final ages of human history and development."

A careful study of the human spirit and its activities can leave no doubt but that these are eternal in their essence, superior to time and to space; that the child is divine in its organism, with an infinite task to accomplish while dwelling in a body of flesh and bones. The poet Longfellow conceived this great truth, this element so essential in human progression when he wrote,

> "In every human being, even in the savage
> There is a divine spark of faith—a reaching out, or a striving
> For the things which they comprehend not."

And that groping blindly to interpret these inner strivings they have trusted an unseen Hand for strength and guidance, and have been lifted up and strengthened. It is this divine spark of faith that Longfellow speaks of—faith in the ultimate result of a task undertaken being rewarded with definite results that has prompted man to self-activity. Man beholds the universe, the order and system there manifested; he observes the natural laws in operation and the punishment inflicted through disobedience, or a lack of recognition, and the great truth confronts him. "Where there is law, order and system there must be a force or power controlling and predicating the same. There must be one who is all-powerful, who is guiding and directing the marvelous natural phenomena of

life." That force, that power we recognize as God, the Creator and Director of the vast universe.

Since we have found the source of this order, this system, we must look to the Author for guidance in gaining a knowledge of the laws and their operation as regards their relation to the plan of progress in man's advancement.

Dr. Dale writes, "That all progress, all success in life, even life itself is dependent upon the observance of natural law, which, indeed, is the means provided by God for the improvement of the human race." Nature is an instrument of God, used in voicing His will. Science is a power given to know more of God and His laws pertaining to the perfection of man. Then add to this the promise made by God to all who would seek Him in the manner predicated —that they who sought Him in faith should be given all knowledge, and all wisdom concerning the things of this life, both temporal and spiritual. History, both profane and scriptural, bears out this truth that all those important achievements which have stood the test of the ages, and were essential in the growth and development of the present civilization, were gained or discovered through the exercise of faith or hope in a result to be obtained through effort. That is, the spiritual element, the divine essence of man was the factor which prompted to action and achieved results.

In summing up and determining the full import and true meaning of education, we must have a definite idea as to what education proposes to accomplish. When that problem is decided, all that is left to do is to associate, accumulate and adjust the knowledge to be gained in such a manner that it will meet the end in view.

Having made a general and brief analysis of four aims or ends which might be accomplished through an educative system, it is my pleasure now to draw a conclusion and state my views as to what seems to be the most comprehensive meaning of education, or results desired through the process of education among the masses of people who inhabit this wonderful earth of ours. In the conclusion, I shall use the word "practical" in the sense of its widest interpretation, or comprehensiveness. Practical because it is useful in every phase of its construction. I stand for practical education interpreted in terms of spirituality. A development of the spiritual essence of man to that end that he may live and enjoy every day, and every hour of the day, the knowledge he has of God, the Master of the universe, and his own relationship to God—that through the source of all knowledge he may gain the wisdom and inspiration needed to comprehend all truths which will function in assisting him to live most completely and happily with regard to his physical, moral, social and cultural relationship to the institutions and conditions surrounding him; and under its subtle guidance gain all those experiences necessary in modifying

his environment to the end that he may advance and progress until his soul is ennobled, enriched and perfected, as was his Creator's design.

Garland, Utah. MRS. CHARLES R. WING.

A COMMENDABLE WORK.

The Cyclopædia of American Government, a work of six volumes, has just been issued from the press of Appleton and Company, of New York and London. We note with pleasure the article on the "Civic Development of Utah," which is commendable and fair in every particular. It is forceful, clear, and pointed, and the writer has worked out his subject toward a conclusion that is logically incontrovertible. Following are some of the paragraphs taken at random, according to the *Deseret News*:

"Utah was settled by a band of 'Mormon' colonists in 1847. The valley of the Great Salt Lake became their first home, and here was begun the building of a united, social, economic and civic society, which laid the foundation for a prosperous state. The settlers of early day Utah were splendid types of Americanism, and though pioneers into the wilderness, they were high-minded men and women.

"The valley of the Great Salt Lake was a reluctant soil. The rainfall was limited to about ten or twelve inches a year, and the land was apparently bleak and sterile. However, the colonists went immediately to work, and agriculture became the principal pursuit, and the desert waste was transformed into beautiful private gardens. The people were forced to cope with primitive conditions, but beginning as they did, the economic history of Utah is one of the most phenomenal in American history. The colonists at first lacked the third economic factor of wealth, namely, Capital. But they had the land, and applied the labor, and as capital was created it was used to build up greater and better industries.

"Brigham Young directed the settlement of Utah. Of New England descent, he understood well the old English form of village government, the Teutonic township, the most democratic form of civic life in America. Every town was systematically laid out with broad streets and walks, and on each side was a stream of water from the mountains and an avenue of trees. Every man owned his home. There was no social distinction; but on the other hand a complete social and religious democracy, and a universality of manual labor.

"In the early days of Utah, there arose two local political parties which became known as the People's and the Liberal. As Utah was settled by a religious band of people, thoroughly united in religion, in an ethical interpretation of life, and in promoting in-

dustries by co-operation, they naturally became united politically, especially when people came among them opposed to their religious and economic conditions. The people were united politically in their towns, and in territorial politics their unity of purpose naturally directed them in civic affairs. But there was a strict religious and political tolerance in Utah from the first. The Liberal party and People's party waged some political battles in Utah for many years, but after the Church of Jesus Christ of Latter-day Saints issued its memorable manifesto in 1890, prohibiting polygamy, the people divided on national party lines, and both the leading national parties have been successful, at times, at the polls.

"In educational development, Utah has ever taken front rank. From the first, good schools were maintained in every village, town and city, and with the schools, were intellectual organizations of a high standard. In 1850, the University of Utah was established, and in 1851 the first school law was passed providing for a complete territorial organization of schools under the Regency of the University of Utah. Utah's adherence to education has been of the kind that has produced education among the masses. More young men and women of Utah travel abroad than do those of any other state in comparison with the population, and every town and remote community is alive with intellectual and social progress."

The Department of History of the University has also been instrumental in preparing splendid articles for the *American Cyclopædia of Education*, the new edition of the *International Encyclopædia*, and the *American Encyclopædia*. The articles in these various publications will do much to bring before the world our true religions, intellectual, economic and political status.

FALLING IN LOVE WITH MOTHER.

Of all the love affairs in the world, none can surpass the true love of the big boy for his mother. It is pure and noble, honorable in the highest degree to both. We do not mean merely a dutiful affection. We mean a love which makes a boy gallant and courteous to his mother, saying to everybody plainly that he is fairly in love with her.

Next to the love of a husband, nothing so crowns a woman's life with honor as this second love, this devotion of a son to her. And we never knew a boy to "turn out" badly who began by falling in love with his mother. Any man may fall in love with a fresh-faced girl, and the man who is gallant with the girl may cruelly neglect the worn and weary wife. But the boy who is a lover of his mother in her middle age, is a true knight who will love his wife as much in the sere-leaved autumn, as he did in the daisied springtime.—Selected.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 6, 1914.

EDITORIAL.

A DEFENSE OF BIBLICAL INSPIRATION.

When the writer first became an investigator of "Mormonism" he was deeply impressed by the clear and consistent interpretation of a number of difficult passages of Biblical scripture, which were given by the elders of this Church. He had attended the Garrett Biblical Institute at Evanston, Illinois, U.S.A., for a year, purposing to engage in the Methodist ministry, and later was so occupied for a number of months. But at no time while at the Institute did he hear a logical and defendable explanation made of certain texts of the Bible, and among them may be mentioned those that refer to Christ's ministrations to the spirits in prison, and to Paul's suggestive passages wherein he speaks of baptism for the dead. There were also some important narratives, apparently contradictory, which no one attempted to explain or harmonize. Books, and among them the commentaries of the learned Dr. Adam Clarke, were also consulted; but no satisfactory light on these points was obtained until the investigation of "Mormonism" was undertaken. The opinion was held, in common with his co-religionists, that there are many things which, though made the subject of divine revelation, as we find them in the Bible, are hard to understand, and the writer is by no means yet disposed to maintain that all is clear to the mind of mortals; nevertheless, while making this admission, it is claimed that those principles upon which our happiness and salvation and that of our race so largely depend, are, and in justice to us ought to be made clear and comprehensible to that degree that people of ordinary intelligence can make them applicable in their lives, and reap the benefits that are promised from obedience to them. Indeed, were this not done, it would be difficult to say of what use revelation could be to the general mass of mankind. While this is true respecting those precepts, commandments and doctrines that are essential to salvation, what possible reason can be given why inconsistencies, contradictions and "mysteries" of such a nature that they baffle the efforts of their professed expounders to reconcile or interpret satisfactorily, should appear, in any case, in the HISTORICAL portions of the scriptures.

Christian men and women—professed teachers of the word of God, claiming to be alive in Christ, and to be enjoying a full measure of the light of His Holy Spirit—should not be reduced to

such a helpless condition in the face of infidel attacks on the word of God, that they can not defend it successfully, when it is assailed on the ground of historical unreliability. When a simple thing like that can not be done, or when a theology is constructed so as to make a defense impossible, consistently with its principles, the rational conclusion is that there is something radically wrong with the theology; and certainly, then, those who hold it, and at the same time profess to be teachers of the word of God, can not be in possession of the light to which they make claim. The question in its essence is one that involves on the one hand the rejection of the inspiration of the word of God, or on the other the repudiation of men who assume to be qualified teachers of it; but whose theology, nevertheless, is so faulty that infidelity makes a laughing stock of it. When the issue is so presented to us, every one who fears God more than he does his fellows must say, "Let God's word be true, though every man be found a liar."

Attention has already been called to some scripture texts which modern theologians never have interpreted or explained satisfactorily, and never can until their whole religious system is revolutionized and made conformable fully with the principles of divine justice and mercy, and the purpose of the Lord to offer His terms of salvation to the whole race of mankind, not to a few individuals merely who have lived during some specially favored periods of human history, and finally to crown, as heirs of Christ's saving work, all who have ever lived—except the sons of perdition—since the day that Adam was made keeper of the garden of Eden.

But of these doctrinal texts we do not now intend to speak; for the present purpose is to consider some plain historical narratives that can be harmonized only when viewed from the standpoint of "Mormon" doctrine. Their apparent inconsistencies can not be reconciled according to sectarian teachings, and because of this fact the belief of thousands of good men and women in the Bible, as the inspired word of God, has been shattered completely, and a spirit of infidelity has taken such deep hold on the minds of multitudes, that it is almost considered a sign of mental weakness to hold the faith of our fathers in the Bible as a divine revelation.

Some time ago a gentleman attended one of our meetings in Liverpool, and heard a discourse delivered by an elder who treated at some length on the divinity, or inspiration, of the Biblical scriptures. At the conclusion of the sermon the visitor highly complimented the elder who had spoken, as having made a learned presentation of the arguments usually adduced in favor of the Bible as the word of God; but, said he, all such reasonings count for nothing in view of what the "higher criticism" of modern times has brought to light concerning some portions of that record, and he then brought forward the usual infidel arguments respecting the first two chapters of Genesis, which give conflicting accounts

of creation. The first one, concluding with the third verse of the second chapter, is called the Elohistic narrative, and the other the Jehovistic. These different appellations are appropriately employed, because in the first account the Creators are known only as the GODS, or Elohim, in the original Hebrew; but which is translated in the singular, God, in our English version. In the second narrative there is but one Creator spoken of, and He is given a particular name which is the Hebrew for Jehovah, or, as the text renders it, Lord God. These facts supply the warrant for the distinctive titles as they are given above, and to them much importance in favor of their infidelistic position has been attached by students of the higher criticism, as it is called. It is further pointed out that in the Elohistic narrative there is no mention whatever made of "the dust of the ground" as supplying the elements out of which the bodies of living creatures of all kinds were made, while the second account is quite particular on this point, stating that "the Lord God formed man of the dust of the ground" (Gen. 2: 7). Nor is it to the creation of man only out of gross substance that attention is thus called in an especial manner; but all other creatures having life are referred to the same source whence their bodies were derived, as we learn from Gen. 2: 9, 19. From these premises infidelity concludes that in ancient times there were at least two large and influential bodies of religious people whose views respecting many questions that relate to God and man respectively, were greatly at variance, just as men differ in opinion on identical matters in our own times. That is, there was the Elohistic sect or party which held the doctrine of polytheism, or that there are more Gods than one, and they were spiritualists, too, in the sense that they believed the only part of man that was of any great importance is his spirit—his material body being a sort of necessary incumbrance for the present life—and that true happiness could not be attained and enjoyed until the spirit is freed from it. Of course, these people, like all others, had to have an account of creation, and very naturally their special views were incorporated quite distinctly in it, and so we have them set forth in the first thirty-four verses of the Bible, where the narrative of creation is polytheistic and spiritualistic to a high degree—nothing material is mentioned as entering into the bodies of men or of any other living creatures; no "dust of the ground" is spoken of. The infidel position seems well taken—logically conceived.

In the second, or Jehovistic narrative, the monotheistic, or one God idea is apparent, and it is evident, so the infidel says, that it was gotten up by some one who was a monotheist, and who, further, held the doctrine that this life is the sum of human existence. It is saturated with materialism of the grossest kind. It was the answer of those who would "eat, drink and be merry in this life, for to-morrow we are not," to others who would not have anything at all to do with material things, if they could avoid it.

Now, it is further claimed by the higher critics that in the days of Moses the people in general represented in their beliefs these two classes of humanity—materialists and spiritualists—and he, wishing to make himself a great leader of both factions, or sects, made an effort to bring them together on a common platform respecting creation and its Author, and man's position, importance and destiny as a portion of it. As the basis for this work he took the two conflicting accounts of the creation then extant, and made a sort of compound of them as they are now found in Genesis; but he did it in such a bungling manner as to disclose undeniably that from two distinct sources the first two chapters of that book were obtained. Aside from the inconsistency of having more than one God perform the work of creation, as made known in the first part of his story, and only one in the latter, he failed to modify the spiritualistic coloring of the one so as to make it harmonize with the materialistic aspect of the other. But beyond all this, infidelity claims that there are other irreconcilable contradictions to be noted in the ORDER in which the creation of the various life forms was effected. In the Elohistic account the plan as there disclosed was, first, the creation of vegetation, then creatures to inhabit the waters came next; after them, fowls of the air, followed by land animals of the lower orders, and lastly, man. In the second narrative the following is the order: (1) Man (male only); (2) Vegetation; (3) Woman; (4) Land animals of the lower orders; (5) Fowls.

These are the most glaring of the inconsistencies and contradictions that infidelity says are found in the account of creation as the Bible gives it, and the student of higher criticism wants to know how a man of intelligence can be expected to accept that inharmonious record as the inspired word of God. His scheme of objections and arguments is worked out to a fine finish, and when he asks the sectarian theologians for an answer to them that is satisfactory, there is an utter failure on their part to give it. Their system of theology and philosophy make an answer impossible. Failing to have his request complied with, the man who thinks that reason as well as faith should occupy a large place in religious matters, renounces his belief in the scriptures as the word of God, and because of the intelligence and high standing of many such men, their following is numbered by the thousands among the masses who have their opinions so largely manufactured for them.

Now, "Mormonism" has a logical answer to give to the objections and infidel arguments that relate to these matters. The seeming inconsistencies and contradictions that we have noticed vanish at once in the light of the doctrines of this Church; which, for one thing, holds that the Father and the Son are not one God, but are separate and distinct personages—one of the names of the Son being Jehovah, or Lord God. When He, therefore, and the

Father are jointly spoken of, the term "Gods" is appropriate. Further, it maintains that there was first a spiritual creation of all things, and after that a material one—the earth itself coming forth first, and subsequently all living creatures upon it having bodies fashioned for their use "out of the dust of the ground." So, then, the two separate accounts of the creation in Genesis are precisely what is needed to supply us with the narratives of these distinct creations—one of a spiritual, the other of a material nature—the Elohistic narrative referring to the first or spiritual creation, the Jehovistic to the other. There is no reason, so far as we can see, why the Father and the Son might not have been associated together in the first or spiritual creation, while the Son, or Jehovah, or Lord God alone, conducted the second or material one, just as the Bible reads. No inconsistency, then, exists when a plural form is used in one case and a singular one in the other. Nor does it appear necessary that the same order of operations should be followed in the creation of a material world that was observed in the organizing of one that was spiritual. THUS THERE IS NO REASON ON GOOD GROUNDS WHY THE TWO ACCOUNTS OF CREATION IN GENESIS SHOULD HARMONIZE, and the infidel arguments, whose sole force lies in the fact that they do not, fall flat and are of no effect whatever when directed against the "Mormon" position. The superiority of our theology over that of the sectarian world is made very manifest by its usefulness in defending the inspiration of the Bible.

It is evident that to maintain inspiration for the first two chapters of Genesis, one must admit two creations and corresponding narratives. They are there, then, by the hand of God, and not by the design of an alleged blundering impostor, who endeavored to compose the differences of two contending religious sects that he might attain to power and position over both factions. The two accounts of creation and "Mormon" doctrine mutually strengthen each other. The two narratives—one spiritual in character, the other materialistic, are needed by this Church to fortify its position; and its teachings are needed to demolish the infidel arguments against the inspiration of Moses.

In conclusion, what a remarkable thing it is that what is an insurmountable weakness in sectarian theology—a weakness that leaves its devotees helpless here in the face of infidel attack, is a bulwark in that of "Mormonism," before which the shafts of infidelity are shattered and broken. When facts of this nature are presented to the minds of intelligent men, who are free from sectarian bias, how can they fail to perceive that the "Mormon" doctrine of a dual creation for all things is true.

T. W. B.

I NEVER knew a man escape failure, in either body or mind, who worked seven days in a week.—SIR ROBERT PEEL.

CONFERENCE APPOINTMENTS.

London	Sunday, September	13th,	1914.
Irish	,, ,,	20	,,
Bristol	,, ,,	27	,,
Newcastle	,, October	4	,,
Nottingham	,, ,,	11	,,
Hull	,, ,,	18	,,
Leeds...	,, ,,	25	,,
Norwich	,, November	1	,,
Scottish	,, ,,	8	,,
Liverpool	,, ,,	15	,,
Birmingham	,, ,,	22	,,
Sheffield	,, ,,	29	,,
Manchester...	,, December	6	,,

THE INSPIRATIONS OF RELIGION.

SCIENCE analyzes; religion synthesizes. Science pulls apart; religion puts together. Science discovers pistils and stamens, petals and corollas; religion discovers the flower. Science classifies and arranges the flowers into compositæ, rosacæ, and what not—to understand these terms one must needs go to school; but religion talks of daisies and roses, of violets and honeysuckles, the appreciation of which demands the child-like heart, the open eye of love, and the admiring spirit. It is well to pull one flower apart to discover its marvelous mechanism; it may be well to pull up one seed if thereby we may get a little closer to the mystery of creation, the miracle of germination, if by so doing we can love the flower more intensely and admire the growth more religiously.

The great landscape painters are those who succeed in getting a depth of background, a long perspective into their pictures. And so in religion—the admiration, the hope and the love increase in proportion as the horizon line deepens as well as widens. It is the long events of time that inspire the present. History reinforces the aspirations and justifies the enthusiasms of the noble.

And so religion needs the interpretation that will release it from the travail of dogma, the leash of sectarianism, the distraction of denominational rivalries, and place it upon the everlasting foundations of wonder, hope and love, which find their primary credentials in the facts of life manifest to-day, and in the needs of the soul itself.

But none of this inspiration can be realized unless another need of religion be emphasized. Wherever religion may start, it must later end in action. Not penance, but service. Repentance that

does not result in reform is of no avail. Religion has wasted itself in dreaming, in self-anxiety, in preparing for a residence in some far-off land in the beyond. The disillusions of science, the achievements of commerce, the rewards of industry, all combine in calling for a practical religion; one that precipitates itself in social service. It is a poor religion that is absorbed with an anxious concern for its own future. If religion is the major motive, the primary inspiration, it must take on more and more the life of the community. Its tests are those of social service; its inspirations are the inspirations that come from a sincere effort to merge the life of the individual in the life of the community; to find one's own joy in the growing joy of all.

The demand is for consecration. Religion helps the soul to strip itself of the impediment of things and to consecrate to the public the excess of things we do not need. That which hurts the individual may bless the community; that which blights the home may redeem the church. The things that curse the individual would often cure the municipality.

When Savonarola wrought for the practical reformation of Florence he called upon the women to bring their baubles, the absorbing and money-wasting gewgaws, the securing of which engaged so much of their time and attention—to the public square and there erect their "Pillar of Follies" to be publicly burned. That fire consumed tyrants of the soul; that fire destroyed cruel fetters, which enslaved hearts then and enslaves still.

The cry of religion to-day, as in the time of Savonarola, is "Bring your superfluities; strip yourself of the things you do not need, the things upon which you waste your time—not to the public square to be burned, but to the public altar to be utilized for the public good."

The measure of a woman's grace is in inverse proportion to the costliness of her decorations. Everybody knows to-day that the gewgaws of the jewelry shop are survivals of the barbaric ornaments of more primitive times. Sir Thomas More recorded that in Utopia diamonds and other precious stones were coveted by children, and they were allowed to wear such ornamentation because they were suitable to their stage of development; but as they grew older they were as anxious to lay aside these evidences of their juvenility as they were their clothes—as the modern boys and girls, for instance, are anxious to leave behind their knee pants and short dresses.

The improved method of sifting diamonds out of the slush of coarser material is to allow this slush to flow over trays of grease. The diamonds stick to the greasy surface while the other substances pass along unattracted. There is something oleaginous in the human life that attracts the diamond; it is a material affinity, but the soul clarified by principle and consecrated by religion has little affinity with these baubles of the mine.

We live in an age of vast material triumphs. Gold, copper and diamond mines of the world have been discovered and are being exploited in a marvelous way. The dexterity of man has applied itself to these material resources until they threaten to smother the life they are supposed to advance, and the need of religion to-day is the power of discriminating between essentials and non-essentials, between the necessities and the luxuries, and when this discrimination is made, to compel the luxuries to conserve the interests of the world rather than to choke the life of the individual.

Religion has need of art but not of filigree, as Ruskin would distingnish. The one being valuable for its complexity only—the amount of labor involved in the making of it.

We believe in wealth, but only when it fertilizes the human heart. We believe in things and still more things, but only when they tutor the consciences of those who hold them. Already the tides have begun to recede from the material glories and inspirations of the nineteenth century. The "fortunate" are beginning, at least, to give back in generous measure as charity that which in the near future they will yield up as the world's dues. There are indications that the deep currents of life are still moving quietly Godward. There is a gravitation through matter into spirit; through doubt into faith, through war into peace; through economic selfishness and greed and silly display into economic equity and public righteousness.

Religion is teaching us more and more to sing the universal hallelujah chorus of "Peace on earth and good will to men"; aye, good will that demands good deeds; that exacts justice to all; that prefers to live, if need be, in mutual poverty rather than to live apart in the selfish isolation of man-made, home-blighting, child-cursing millions. The undertow of the centuries, the tug of to-day, is towards justice, towards love.

"So to the heart that knows thee, love Eternal!
There is a sacred temple evermore;
And all the babel of life's angry voices
Dies in hushed stillness at its peaceful door.

"Far, far away, the roar of passion dieth,
And loving thoughts rise calm and peacefully;
And no rude storm, how fierce soe'er it flieth,
Disturbs the soul that dwells, O Lord! in thee!"

—*The Character Builder.*

"READ all other books—philosophy, poetry, history, fiction; but if you would refine the judgment, realize the reason, wing the imagination, attain unto the finest womanhood or the sturdiest manhood, read the Bible, reverently and prayerfully, until its truths have dissolved like iron into the blood."

TALKS WITH MOTHERS.

CHILDREN should be liked by their playmates, and if they are not, there is certainly something wrong with their dispositions. It is the duty of the mother to make her little ones understand that one of the surest plans of arousing dislike is to be sullen and disagreeable and insist on having their own way all the time. Children are more often mistaken than deliberately ungracious. They have only a brief experience by which to judge life and others; and even the smallest boy or girl can learn the good uses and the beauty of that delightful motto of a delightful French woman, who wrote that "one of the most effectual ways of pleasing and of making oneself loved is to be cheerful."

Give Jack and Dorothy a literal translation of the meaning of this, by explaining that one should come down to breakfast with a smiling face and have a cheerfully willing way of lending one's toys, and of occasionally and good-naturedly yielding a point or a place in a game.

As the head of the household, you cannot afford to be indifferent when you see or hear that Dorothy, for example, is not living in peace and good will with her school chums. Look upon such a situation seriously, and don't let your natural love for the child blind you to the fact that, when she cannot get on with others of her own age, the fault lies somewhere in her own shortcomings.

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held at Carlisle (Newcastle conference), on July 17th, 1914, when six members were added to the Church. Elders David E. Roberts and Victor E. Israelson officiated.

Releases and Departures.—Elder William Evans, who has been laboring in the British mission, has been honorably released and took passage for New York per s.s. *Adriatic*, on July 23rd, 1914; and on the 1st of August, 1914, Karl S. Willes, who has also been honorably released from labor in the British mission, sailed for New York per s.s. *Mauretania*.

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